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CHRONICLE.

WE resume our SERIES OF HISTORICAL SKETCHES of the principal Missions of the London Missionary Society with that of Madagascar, a Mission second to none in deep interest and valuable instruction. Although, at the commencement of their labours, our Missionaries in their varied spheres have generally had to encounter both difficulties and danger, yet in no instance have their Christian converts been subjected to the injuries, tortures, and martyrdom which have been inflicted on the Christians of Madagascar. But while we deeply sympathize with our persecuted Brethren, we are animated by the example of their steadfastness and courage, and glorify the grace of God in them. The history of the Madagascar Mission is sufficient to convince us that the Gospel of Christ has lost none of its primitive influence and power—that, when applied to the heart by the Holy Spirit, it can raise man above the love of life and the fear of death—and that, amidst all the sufferings which both human and infernal power can inflict, the Saviour by His presence and His grace will sustain His persecuted saints, keep them faithful unto death, and place upon the martyr's brow the crown of life.

BRIEF HISTORICAL SKETCH OF THE MADAGASCAR MISSION.

AMONG the earliest enterprises contemplated by the Directors of the Society, the introduction of the Gospel into the island of Madagascar was one of the most important and promising. The population of the country, exceeding *four millions*—the debasing and cruel character of the prevalent idolatry—the degradation and social wretchedness of vast masses of the people—all combined to present the most urgent claims for the exercise of Christian zeal and mercy.

The memorial in favour of an attempt to commence a Christian Mission at Mada-

gascar, (say the Rev. Messrs. Freeman and Johns*), was presented at one of the earliest meetings of the father and founders of the London Missionary Society. Dr. Vanderkemp of South Africa was also desirous of attempting a Mission to that vast Island, but died before his plans could be carried into execution; and Dr. Milne, when on his way to China in the year 1812, collected considerable information respecting Madagascar, which he transmitted to the Directors of the Society.

It was not, however, until the year 1817, that any direct attempt to send Missionaries to that dark land appeared practicable; but, at that time, providential events of recent occurrence afforded them encouragement, in dependence upon God, to enter upon this new and extensive field of labour.

In the month of March, 1819, Messrs. Bevan and Jones, agents of the Society, landed in Madagascar, with a view to permanent labour; but, within a few weeks, the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease, as to be compelled for a season to return to Mauritius.

But, undismayed by these calamities, Mr. Jones, who had, in the meantime, been joined by Mr. Griffiths, proceeded in the autumn of the following year, to the island, and through the kind offices of the British resident, they were permitted to settle at Antananarivo, the capital, with the entire approval of Radama the king.

The favourable regard of the king was, doubtless, to a considerable degree, secured by the beneficial arts and customs which the Missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but eventually multitudes of the people understood and appreciated their ministry, and sought from them instruction in the great truths of salvation. Large congregations were formed, many schools were established, and everything connected with the new Mission seemed auspicious and promising.

Encouraged by such intimations of Divine Providence, the Directors made vigorous efforts to extend their labours in Madagascar; and, from the year 1818 to 1828, they sent thither FOURTEEN labourers, consisting of SIX ORDAINED MISSIONARIES, TWO MISSIONARY PRINTERS, and SIX MISSIONARY ARTISANS.

At the expiration of eight years from the establishment of the Mission, Radama, who had proved its active and faithful friend, died; he was succeeded by the present Queen, whose reign of cruelty and terror needs no description. From the commencement of her authority she was wholly under the influence of the advocates of idolatry; but her hostility against the religion of Christ was restrained or disclosed, as policy required, until, in the month of March, 1835, the fatal edict was issued, by which the people were forbidden, under pain of death, to profess Christianity; and the Missionaries were soon after compelled to leave the island.

But, during the fifteen years of their residence in Madagascar, the Missionaries had laboured with unwearied diligence, zeal, and self-denial; and the results of these labours must excite astonishment and command admiration. The number of *schools* they established amounted to nearly 100, containing 4000 scholars; and more than 10,000 children passed through these schools during the period under review, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among those who *voluntarily* acquired the art of reading without

* Narrative of the Persecution in Madagascar.

attendance on the schools; while many of the principal scholars directed their attention to the English language, and became familiar with the English Scriptures. Two *large congregations* were formed at the capital; and nearly 200 persons, on a profession of their faith, were admitted to *church fellowship*. *Preaching stations* were established in several towns and villages, at a distance from the capital; and many week-day services were held at the dwellings of the native Christians. *Two printing presses*, sent out by the Society, were in constant operation, and besides school-books, not fewer than 25,000 *Tracts* were printed and put into circulation, and a *Dictionary of the language* also was prepared and printed in two volumes. But, *above all*, the whole of *the Scriptures of the Old and New Testaments* were *translated, corrected*, and *printed in the native language*—a language which had been first reduced to a written form by the labours of the Missionaries.

As it has been already stated, early in the year 1835, the coercive and persecuting measures of the Queen were brought into full and fatal operation. *All Christian instruction was prohibited in [the schools—the congregations dispersed—the observances of Christian ordinances strictly prohibited, and even the possession of the Sacred Scriptures was attended with heavy penalties.* And in addition to all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

On the 15th of February, 1835, the judges met in the capital of Madagascar, and at the command of the Queen summoned all that were able to walk—men, women, and children, and slaves—to attend a *Rabary, i.e.*, a public assembly, to be held that day fortnight, March 1st. In addition to the inhabitants of the capital, there were assembled a multitude of strangers from the country, besides a large military force to give weight and importance to the proceedings. A proclamation of the Queen was then delivered with great solemnity, by which all the prohibitions of Christianity, to which we have adverted, were distinctly announced, and severe pains and penalties, consisting of fine, imprisonment, slavery, and death, were pronounced on any infraction of these new laws. While the heavier penalties were reserved for those who were convicted of *persevering* in their Christian practices, all were called upon to become self-accusers and make confession of their guilt, in which case they were to escape further punishment by the payment of a fine.

The consequences which followed were most painful and disastrous, and are described in the following statement, written by one at that time residing in the capital:—

"This was a time of severe trial, when many of those who had made some profession of religion, or manifested some regard to the ordinances of Christianity, said, like Peter, 'I know him not.' Various were the excuses made by the fearful and unbelieving, as, 'I went from curiosity, and, seeing the evil of it, I ceased to go. I observed indeed the Sabbath, but was never baptized. I thought it was doing feudal service, so as to confirm the Queen in her government. I never believed, but went because others went.' Some, of whom the Missionaries had hoped better things, said, 'Since God will not protect us, we may as well do as we please;' and then, yielding to evil propensities, they plunged into sevenfold wickedness. But many others, 'faithful among the faithless,' boldly told the persons who were appointed to receive their accusations: 'We did no evil, and intended none to the Queen or her kingdom in our prayers and our observance of the Sabbath; we prayed

to the God of heaven and earth to prosper her reign.' When they were asked how many times they had been praying and worshipping God, they frankly confessed that they could not tell, for whenever they were disengaged from the government service, they had neglected no opportunity of attending on the worship of God: 'and, as to praying,' said they, 'we always prayed before going to our work in the morning, and before going to sleep in the evening; also before and after eating, and often at other moments in the course of the day.' One excellent Christian, from a distant district, a man of considerable influence, was accusing himself to the judges: being asked how many times he had prayed, he replied, he could not tell: 'but I can tell you,' said he, 'that for the last three or four years, I have not spent a single day without offering prayer several times a-day. I asked for nothing injurious to any one, but entreated God to make all the people in this country and in other countries, as well as myself, good people.' The judges asked him to give them a specimen of his prayer, which he cheerfully did in the presence of multitudes. He first told them how he confessed his sins before God, and implored forgiveness, and asked God's help to enable him to live without sinning; to wash him from his sin, to make him holy, and to prepare him for eternal happiness. He said that he asked the same blessings for his family and friends, and for the Queen and all her subjects; 'and,' said he, 'I asked all these things in the name of Jesus Christ, for we sinners can receive nothing from God but through His Son, Jesus Christ, who died for sinners.' The judges confessed that his prayers were very good, but as the Queen did not approve of such things, they ought not to be offered in her country."

The first victim on whom the penalty of death was inflicted was a devoted Christian woman named Rasalama. In the year 1837 she was put to death in the capital, having previously undergone the most cruel tortures. "On the day before her execution she was put in irons of a peculiar construction, not intended so much for the security of the prisoner, as for cruel punishment. These irons consist of rings and bars, and are so fastened around the feet, hands, knees, and neck, as to confine the whole body in the most excruciating position, forcing the extremities together as if the sufferer were packed in a small case. Being led the next morning to the place of execution she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. Passing by the chapel of Mr. Griffiths, where she had been baptized, she exclaimed—'There I heard the words of the Saviour.' On reaching the fatal spot she calmly knelt down, and in solemn prayer committed her spirit into the hands of the Redeemer, and in that attitude was speared to death; the executioners, standing behind her and by her side, struck her through the ribs and the heart. The pain would be momentary and the bliss that followed immortal. Her body was left to be devoured by the wild dogs that frequent all places in Madagascar where criminals suffer."

In the year following Rafaralahy, a noble-minded and devoted Christian, shared a similar fate. He was executed on the same spot, and exhibited in his last moments the same holy confidence and joy.

The storm of persecution continued to increase in violence, and among those apprehended were the six Christian natives (four men and two women) who escaped death by flight, and happily reached this country in the year 1839, where they gave ample and conclusive evidence of their Christian principles. One of these, as many of our readers will remember, was Mary or Rafaravavy, a woman who had belonged to a superior class of society in Madagascar, and whose life was saved as by a miracle.

She ended her days in peace in Mauritius, where she tarried in the hope that God would again open a way for her return to her country and friends.

In the year 1837 the Queen of Madagascar considered it expedient to send an embassy to the King of Great Britain, William the Fourth. The embassy consisted of six officers in her service; and having previously had interviews with Viscount Palmerston, then Secretary of State for Foreign Affairs, they had on the 7th of March an audience of the King at Windsor. During the interview his Majesty introduced the embassy to Queen Adelaide, who addressed them with great courtesy and kindness. Afterwards, while passing through the apartments of the castle, they had the honour of again meeting her Majesty, who condescendingly entered into conversation with the embassy, and having learned that, although many had been instructed by the Missionaries, yet, in consequence of an edict of the Queen of Madagascar, no native could profess Christianity; her Majesty, addressing herself to the members of the embassy, said, "Tell the Queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion."

By the friends of Missions it was hoped that the influence of this embassy would be favourable to the cause of Christianity in Madagascar, but unhappily this hope was never realized. On the contrary, the inveterate hostility of the Queen and Native Government continued to increase, and in the year 1849 a persecution of unprecedented severity was directed against all professors of the Gospel, when no less than *eighteen* at one time were put to death in the City of Antananarivo. The affecting spectacle is thus described by a Native Christian, who witnessed the sufferings and triumphs of the martyrs:—

"Before it was light on the 15th of March, the people assembled at A——y. Then they took the eighteen brethren that chose God, and to inherit life, and to become His sons and His daughters, and they bound their hands and feet, and tied each of them to a pole wrapped in mats, and placed them with the other prisoners. And of these united brethren and sisters, ten were from Vonizongo. And when the officers, and troops, and judges arrived, they read over the names of each class of prisoners, and then placed them by themselves, and stationed around them soldiers with muskets and spears; and the sentences were then delivered—consigning some to fine and confiscation, others to slavery, others to prison and chains, some to flogging, and eighteen to death—four to be burned, and fourteen to be hurled from the rocky precipice, and afterwards burned to ashes.

"And the eighteen appointed to die, as they sat on the ground surrounded by the soldiers, sang the 137th Hymn*:—

'When I shall die and leave my friends,
When they shall weep for me,
When departed has my life,
Then I shall be happy.'

"When that Hymn was finished, they sang the 154th:—

'When I shall behold Him rejoicing in the heavens,' &c.

"And when the sentences were all pronounced, and the officer was about to return

* The numbers refer to the collection of printed hymns in the native language. The translation is verbal and literal, not a metrical rendering of the meaning.

to the chief authorities, the four sentenced to be burned requested him to ask that they might be killed first, and then burned. But they were burned alive.

"When the officer was gone they took those eighteen away to put them to death. The fourteen they tied by the hands and the feet to long poles, and carried on men's shoulders. And these brethren prayed, and spoke to the people, as they were being carried along. And some who beheld them said that their faces were like the faces of angels. And when they came to the top of Nampaminarina they cast them down, and their bodies were afterwards dragged to the other end of the capital, to be burned with the bodies of those who were burned alive.

"And as they took the four that were to be burned alive to the place of execution, these Christians sang the 90th Hymn, beginning, 'When our hearts are troubled,' each verse ending with 'Then remember us.' Thus they sang on the road. And when they came to Faravohitra, there they burned them, fixed betwixt split spars. And there was a rainbow in the heavens at the time, close to the place of burning. Then they sang in the Hymn 158:—

'There is a blessed land
Making most happy.
Never shall the rest depart,
Nor cause of trouble come.'

"That was the Hymn they sang after they were in the fire. Then they prayed saying, 'O Lord, receive our spirits, for Thy love to us has caused this to come to us. And lay not this sin to their charge.'

"Thus they prayed as long as they had any life. Then they died; but softly—gently. Indeed, gently was the going forth of their life. And astonished were all the people around that beheld the burning of them there."

At different periods, the hopes of the Directors of the Society, and of the friends of Missions in general, had been raised by tidings transmitted through Mauritius, that the cruel persecution of the Christians was at least relaxed, and that prospects of social and religious freedom were dawning on the sufferers. But all such reports proved either unfounded or greatly exaggerated. In the year 1852, however, more definite and enlarged intelligence to the same effect reached Mauritius, which seemed to bear the character of authenticity; and the Directors were accordingly induced to request the Rev. Wm. Ellis, and Mr. Cameron, of the Cape of Good Hope (who had formerly laboured on the Island) to proceed to Madagascar and ascertain the actual state and prospects of the Christians. On their arrival at Mauritius, by careful examination of the various letters which had recently been received from Madagascar, they ascertained that the favourable tidings forwarded to England had not been confirmed. They nevertheless proceeded on their mission, and, after a comfortless and perilous passage, reached the port of Tamatave on the 18th July. Here they waited till communications had been held with the Native Government, at the capital; and, in reply to their request to proceed thither, the visitors were informed that their application was declined, on the pretence that the business of the Government at that time was very urgent. They returned to Mauritius, and in that colony Mr. Ellis continued, until the 8th June in the year following, when he proceeded a second time to Madagascar, in the hope of being then allowed to proceed to the capital. At this period the cholera was raging fearfully at Mauritius, and, to prevent contagion, strangers were strictly prohibited from entering the country; and,

after a short stay at Tamatave, Mr. Ellis was reluctantly compelled again to quit the Island.

But, in the year 1855, a letter was received from the Malagasy Government, conveying to Mr. Ellis and Mr. Cameron permission to proceed to the capital, and before the close of the year a second letter reached Mr. E., then in England; and as the permission forwarded in this instance must be regarded almost as an invitation, he, at the earnest request of the Directors, was induced to undertake a third visit to Madagascar. For this purpose he left England on the 26th March, 1856, and on the 12th July he again anchored at the Port of Tamatave, and after a short stay commenced his journey towards Antananarivo.

On his way, the traveller received, by order of the Government, every degree of assistance which could facilitate his progress, and on his arrival at the capital, August 26th, was welcomed in the name of the Queen by her officers, and a comfortable dwelling was assigned to him during his visit. On an appointed day Mr. E. was honoured with an audience of state with the Queen, in which she expressed her desire to maintain friendly relations and commercial intercourse with England; and throughout the period of his visit, the officers of the Government, by the Queen's command, manifested towards him the utmost courtesy and kindness, and supplied him with superabundant proofs of hospitality. But Mr. Ellis's chief gratification and encouragement was derived from his intercourse with the Native Christians, particularly the pastors of the churches, by whom he was visited every day, the conference often extending to an advanced hour of the night. The pleasure was also greatly increased by his intercourse with the Prince of Madagascar, in whom he found a warm and faithful friend of the Christians. To the character of this hopeful young man, Mr. E. bears the following testimony:—

"His affection for his mother appeared to be strong and faithful, and his loyalty equally so, and though not insensible to the miseries of the people, but, on the contrary, feeling deeply the calamities produced by the measures of the government administered in her name, he more than once said, in the event of any danger, he would be the first to die in defence of his mother; and yet, it is said, he allows no suitable occasion to pass, without counselling a mild and equitable rule. His keen sense of the injustice of the severities and cruelties inflicted upon the Christians, contributed, in all probability, to induce the prince to become their friend; and when ultimately repudiating the claims of the idols of his country, he identified himself with the Christians, though thereby imperilling his prospects of the crown; and subsequently, when he is said to have remonstrated against all open persecution, whatever the consequences to himself might be, he evinced a degree of moral courage not always associated with the gentle demeanour and humane disposition which he so uniformly manifested.

"It is the attribute of God alone to see the end from the beginning; but whatever may be the future of Rakotond Radama, he has been one of the greatest blessings to his own country in the important crisis through which it is now passing, occupying a position somewhat analogous to that of our Edward VI. at the dawn of the Reformation, but with even sounder principles and greater charity."

The stay of Mr. Ellis at the capital, was by the arrangement of the Government restricted to six weeks, and he returned to the coast attended by the same marks of respect and friendship he had enjoyed on his inland journey, and after visiting Mauritius, reached England on the 20th of March, 1857.

The particulars and results of the several Missions just described, Mr. Ellis has embodied in an octavo volume, entitled "Three Visits to Madagascar," which has been read with the deepest interest by multitudes of the Christian public of this country.

During the last year information reached the Cape of Good Hope, and also England, which encouraged the belief that the Government of Madagascar was about to be relinquished by the Queen in favour of her son. This, however, awaits confirmation, and nothing has occurred since the return of Mr. Ellis materially to qualify his statements or to change the condition and prospects of the Christians.

The laws of Madagascar, *i.e.* the Decrees of the Queen, against all professors of Christianity, remain unrelaxed in their severity; and multitudes both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment and slavery.

But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that through the intervention of the Prince of Madagascar, the application of these oppressive and sanguinary laws has been greatly restrained, and kind and powerful influence has thus, through the merciful providence of God, been exerted on behalf of His suffering saints.

For the present, however, access to the Island on the part of any Christian Missionary, or indeed of any foreigner, is strictly prohibited, and communication with the suffering Christians is all but impracticable.

Yet, notwithstanding the severe trials to which the Christians have been subjected for nearly a quarter of a century, believers greatly increase, and the Churches of Madagascar are multiplied; this applies not only to the capital but to different parts of the island.

These wonderful and blessed results are to be ascribed exclusively to the power and presence of God. His Word, accompanied by the grace of His Holy Spirit, has been the light and life and triumph of His persecuted saints; and to Him who has hitherto been their gracious Protector, the friends of Missions may look, in the exercise of believing prayer, as the sure Preserver and future Deliverer of His Church in Madagascar.

REVIVAL OF RELIGION IN JAMAICA.

The extraordinary phenomena exhibited by the subjects of the recent revivals in America and Ireland, occasioned, in the first instance, considerable misgivings in the public mind as to the character and tendency of the movement. But, after strict investigation of the facts, on the part of Ministers and others of approved experience and judgment, representing various sections of the Christian Church, the unhesitating conviction was produced that the work had been commenced and carried on under a gracious and Divine influence. Without endeavouring to account for the mental and physical manifestations that, in many instances, accompanied the movement, it was at least apparent to all observers that numbers of the penitents who had been thus affected gave the most satisfactory evidence of conversion, by the entire renunciation of their former evil habits, and by devoting themselves to a new and holy course of life.

We have now to present our readers with a narrative of events in Jamaica, precisely analogous to those which attracted such marked attention in the sister island. It is to be observed, that this wonderful revival in Jamaica is not confined to one or two favoured spots, but has been experienced almost simultaneously by various Congregations throughout wide and unexplored districts of the island. Commencing at a settlement of the Moravians, the gracious influence has rapidly extended to the Mission Stations occupied by our Moravian and Baptist Brethren, by our own Missionaries, and by the Agents of Christian bodies.

It will be seen by the annexed reports of the movement, and more especially from that furnished by the Rev. W. Alloway, that this revival has been accompanied by some of the remarkable phenomena which have occurred elsewhere; and, amongst so excitable a race as the negroes and creoles, one might justly feel some anxiety as to the issue, but that, in the good providence of God, the movement is in a great measure under the influence of the Missionaries, who, by their wise and judicious treatment of the penitents, will, we trust, succeed in controlling and guiding what might otherwise prove an injurious tendency, and in leading the subjects of conversion to embrace those views of Divine truth which are most in accordance with the written Word, and to manifest in their future lives the genuine and gracious fruits of the Spirit.

FROM REV. W. ALLOWAY, RIDGMOUNT.

"Nov. 5th, 1860.

"To the Rev. A. Tidman, D.D.,
"London.

"Dear Sir,—As you will probably see various and contradictory accounts of the extraordinary religious excitement which at present prevails in this and some other parts of the Island, although the good work occupies all my time, and taxes my strength to the utmost, I cannot let this mail leave without forwarding to you a hastily prepared but faithful record of what has occurred among my own people.

"It would be presumptuous in me to attempt to account for some of the scenes which I am about to describe; but, believing, as I do, that they were wrought by the Holy Spirit, I would reverently resolve them into His will who 'is wonderful in counsel, and excellent in working.'

"Before entering upon the subject, I shall briefly refer to the state of things among us a few weeks since. The attendance on the means of grace was then large and regular; but we had to mourn over the lukewarmness of many in the Church, the impenitence of numbers in the Congregation, and the aboundings of iniquity around us. This conviction pressed so heavily on my own mind, that I was led a few Sabbaths ago to preach from Psalm xxi, v. 8, 'Thine hand shall find out all thine enemies;' and, on the following Sabbath, from Hab. iii, v. 3, 'O Lord, revive Thy work.' Having shown in what a *revival* consists, and that we greatly needed one, I urged the importance of special prayer for the desired blessing, and added that a large attendance at the prayer-meetings would be the best token we could have that it was near at hand. Great attention was manifested, but nothing

particular occurred until the evening of the 22nd ult., when, at one of our district prayer-meetings, about seven miles from this place, and presided over by Mr. Bryan, one of the Deacons, a youth suddenly fell down, and uttered a cry for mercy. Mr. B. was so alarmed that he at once closed the meeting, attended to the lad, and, as soon as he became a little composed, some friends led him home. The same evening many persons were affected in a similar manner, at a prayer-meeting held in the Moravian School-house in that vicinity, and among them several of our own people. On the 24th ult., Mr. B. sent for me, stating that there was 'a glorious revival' among the people, and that he hoped I would come down at once, 'and see with my own eyes,' and give the people the advice which they needed; that, as for himself, he could do nothing but look, and wonder at the work which was going on. I was too glad to learn that there was at length a shaking among the dry bones, to delay a moment On my way, the few persons whom I met showed by their serious demeanour that they too had heard the news. One woman said, as I met her, 'We poor sinners are, for true, in a great degradation. It is time for the Lord to work.'

"I had occasionally seen crowds of these people, for whose good I have so long laboured, excited almost to madness by some 'lying vanity,' so that I wished to come as unprepared as possible upon the unwonted scene of a congregation of them *weeping* for their sins, and calling aloud for mercy. I was soon there, and found my Deacon at his post; but it was, as he had said, only that of observation. The meeting was at the Moravian School-house, at Broadleaf, and most of the people present were Moravians; but there were many of ours there also. On entering the premises, I witnessed a scene which I shall never forget. A number of persons were walking about the chapel-yard, and, as soon as I entered, they came around me, to tell me, as they always do, 'Morning, Minister—glad to see you;' but they looked so strange, that at first I did not recognise some of our own people, although I had seen them, at the chapel here, only a few days before. They looked to me as if, during the brief interval, they had suffered from a severe attack of illness. I soon found that these were among the first 'stricken,' and had now realised peace in believing in Jesus. This feeling so entirely pervaded the minds of some of them, as to give to their countenances an expression which I cannot describe, and which I never saw, except on those of eminent Christians when on the threshold of heaven. I spoke to two or three, and was as much surprised by their conversation as I had previously been at their appearance. As a people (even those most advanced in the Divine life) they seldom *converse* freely on religious subjects; but these seemed glad with the opportunity of telling 'what great things God had done for them.' Among them I observed an intelligent young woman, a member of my own Church, and asked her to give me a short account of what she had experienced. She immediately replied, 'O minister, I never saw that sin was so sinful as I have within these few days. I thought I should have perished. I spent one whole night in prayer, was enabled to put *all* my trust in the Saviour, and then found peace—blessed peace.' I replied, that if it were a good peace, it was the Saviour's gift, that she must be thankful for it, and careful of it. She looked upwards, as if 'to the hills from whence came her help,' and as I looked upon her features, the index to her calm and happy mind, I could not but hope, and believe, that her experience was of that kind which can only be enjoyed by those who place their entire trust in Christ, and live in communion with him. I then entered the school-room, where I found a great number of people, most of them engaged in praying, and exhorting in

loud voice. No one presided over the meeting. At first, it seemed to me as if they were *all* doing wrong; but after I had gone about among them, I thought otherwise. They seemed quite unconscious of my presence, and no one was at all interrupted by the noise which his fellow-worshipper or worker was making. Some were kneeling, weeping, and praying; confessing their sins to God, naming them, even those that had been committed many years ago—their neglect of Divine ordinances, unbelief, hardness of heart, sins of commission, and their secret sins, as they were 'set in order' before their minds by the Holy Spirit. This they did audibly; sometimes not only specifying and deploring their crimes, but also praying for their companions in guilt *by name*. A few were kneeling, looking upwards, their lips moving, but not uttering a word, as if, having received the answer to their prayers, they were engaged in rendering thanks to the God of their salvation. Others were diligently employed in directing and consoling the distressed, and in exhorting those who were as yet merely spectators. I saw such—some of them the vilest of men; but I saw no *mockers—not one*. All my ideas as to the *fitness* of the instrumentality for such important and difficult work, were confounded by what I saw; but as I went from one to another, and listened to their utterances, so Scriptural and appropriate, I remembered that 'God hath chosen the foolish things of the world to confound the wise,' &c.; and the reason for His doing His work in this way must be, 'that no flesh should glory in His presence.' I saw some things which I could not approve, and felt sure that they would injure the cause which they were intended to promote; but to attempt at that moment to point them out to that multitude, seemed hopeless, so that I said nothing, until the Teacher asked me if I would deliver an address. I consented; and as I went up to the desk and selected a hymn, the voices gradually subsided, until all became perfectly quiet. We sang, 'There is a fountain,' &c., and then I addressed them for about half an hour, endeavouring to lead them to Jesus, and also gave them such counsels and cautions as I deemed appropriate. Several thanked me for my kindness in visiting and speaking to them; but I soon saw that they did not intend to leave the chapel. I now wondered how it would be possible for them to renew the exercises which the long pause and my address had allayed; but in an incredibly short time they all resumed their engagements. I looked at my watch, and was surprised to find that I had been with them five hours.

"The next day I returned, partly to look after my own people, and partly that I might, if possible, see some cases which had particularly interested me. The most of our people had left, but I conversed with several persons, and among them a young woman, a member of the Moravian Church. I said to her, 'You told me yesterday that you had found peace; how do you feel now?' 'I am *happy*,' she replied. 'What makes you happy?' I asked. She answered, 'Trusting in Jesus.' Seeing that her eyes were filled with tears, I continued, 'If you are so happy, why do you weep?' 'O, minister,' she replied, 'they are tears of joy—my heart is *full* of joy.' I could not detain her from her work of trying to lead others into the only path of true happiness. In the chapel things were much the same as on the previous day. I availed myself of another opportunity of addressing them, and entreated them to retire to their homes, but I left them as actively engaged in their work as ever. On my way home, I called to see the young woman, a member of the Church here, with whom I had some conversation the day before. I found her, apparently in a very delightful state of mind. She said that the Word of God was more

precious to her than ever. I told her that she had now especial need to be on her guard against spiritual pride, when she immediately replied, 'If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse.'

"On the following morning (the 26th), I left home very early for Davyton, and, on my way, heard that many of our people were in great distress of mind at Royal Flat, a locality at which we have a very neat and commodious chapel, which the people built last year at their own expense. I found a great number of people present, much in the same state as those whom I had seen elsewhere during the two preceding days. There were between 200 and 300 in and about the chapel; and of these there were few who were not in tears. Some were exclaiming, 'There is no mercy for me!' and others pleading, 'Is thy mercy clean gone?' &c., whilst some of our school children, in tears too, were quoting passages of Scripture to them, assuring them that Jesus could save the chief of sinners. These were all either our own people or persons from the neighbourhood that were not in the habit of attending any place of worship. Many of them had been there from the previous evening, when they assembled at the prayer meeting. Having spoken to a few of the most distressed, I went into the pulpit, and gave out Cowper's beautiful hymn—

'Heal us, Immanuel, we are here
Waiting to feel thy touch,' &c.,

read Christ's gracious invitation to heavy-laden sinners, prayed with them, and promised to hold a prayer-meeting there in the evening on my return from Davyton.

"At Davyton, as it was the day for the Church meeting, I held a short service and dismissed those that were not members of the Church, assuring them that I would return on an early day to converse with those who had found peace, or who were anxiously seeking salvation. The Church meeting was a very important one. The revival had led to some sad disclosures of wickedness among some of the members. I was grieved and astonished at the revelation; and some of the people themselves said that it was no wonder that, notwithstanding the large congregation and constant preaching and teaching, sinners were not converted, while such evils were concealed in the Church itself.

"I returned to Royal Flat, found the people more composed, and held a prayer-meeting. Two of the members prayed with such earnestness for the continued outpouring of the Holy Spirit and for the conversion of sinners, as I had never before heard them use. The prayers were answered. The (27th) Saturday at Mandeville is generally a noisy day, and there is often a good deal of drunkenness, quarrelling, and profanity; but there was little or nothing of either to-day. I looked forward with much anxiety to the Sabbath, fearing lest, when the people from all parts assembled, they should become so excited that the opportunity of preaching 'to the great congregation' would be lost; but my fears were groundless. Many prayers were offered that morning that we might have a good day. Before the usual time of service the chapel and school-room were crowded to excess. I preached from Luke vii. 50. A few were 'stricken;' but as they were instantly removed, and placed under the care of kind friends until the close of the service, there was no confusion, and many declared that they never attended such an impressive service before.

"On Monday morning I went down to the six o'clock prayer-meeting at Royal

Flat (four miles from here). We had a good meeting, after which I took down the names of all who wished it, and who were not previously either members or inquirers. I found that this composed their minds by making them feel that they were associated with those who would take an interest in their spiritual welfare. I went on to Davyton, and held a similar service; and during subsequent days visited each district where the revival had appeared among our people, and *at every place* some came forward and begged to be received into the classes. The total number of those which I have thus enrolled within a few days, *here and at Davyton*, amounts to 150.

"The work is still going on, although much of the excitement has abated. I can, at present, only record *results of a general* character. Many of the rum-shops and gambling-houses, which were *the greatest hindrances* to our usefulness, have been closed; husbands and wives, long separated, have been reconciled; prodigal children have returned penitent to their parents; banns of marriage were published last Sabbath in some of the chapels by the score; Ministers have been aroused to greater diligence and zeal; the Churches are being purified; sinners are converted; *every* place of worship in this vicinity is crowded on the Sabbath; the demand for Bibles is beyond our power to supply it; all classes are compelled to give some attention to that Divine Power which *alone* could accomplish *such* results; and many, 'who *hate* the change,' are compelled to exclaim, 'This is the finger of God!'

"Entreating a continued interest in your prayers,

"I remain,

"Rev. and dear Sir,

"Yours very truly,

"William Alloway."

REV. A. LINDO, WHITEFIELD.

"November 7th, 1860.

"I trust that the earnest prayers of God's servants in this island for a revival of religion, have at length been answered.

"For some weeks past there has been a great religious awakening in several places, and for the last fortnight this village has been the scene of great religious excitement. The people, under a consciousness of guilt and need of pardoning mercy, have been supplicating day and night the throne of grace, confessing their sins aloud, and resolving by God's grace to forsake them. There has been here, as in the Ulster revival, much physical manifestation; in fact, the features are strikingly similar, but we have striven to restrain them. Services have been held night and morning in the nearest Baptist chapel and in ours, alternately; addresses have been delivered by ministers and laymen on personal, relative, social, and religious duties; and such prayers presented by the people as for earnestness and unction I never witnessed before. The chapels have been crowded; thousands of tracts distributed to and eagerly read by the people; Bibles are largely in demand; husbands and wives, long separated, have returned to their lawful partners; gambling and drunkenness, the curse of this locality, have, at least for the present, disappeared; persons living for years in concubinage are now getting married. For days together I could hardly do anything besides speaking to persons in deep solicitude respecting their spiritual interest. With hallowed joy and devout gratitude I

may truly say, that I have never passed through such scenes. Nevertheless, I rejoice with trembling, lest the beneficial results should be only transitory.

"In this district the excitement occasioned one week's interruption to the regular labour of the people; but they are all at work now, and I was glad to learn from one of the employers that there is a marked improvement in their behaviour.

"My earnest prayer to God is, that the happy results of this awakening may continue to increase, and that all the churches of the land may experience a time of refreshing from the presence of the Lord."

INDIA.

BAPTISM OF A NATIVE CONVERT AT CALCUTTA.

It is well known to our readers that several of the students in the Educational Institution at Bhowanipore, belonging to high-caste families, have been successively led, by the gracious Providence of God, to renounce heathenism, and to embrace the Christian faith. The convert whose case we have now to introduce, had not, like those who preceded him, enjoyed the full benefits of the Institution, having been removed about two years ago, but he ascribes his first religious impressions to the instructions which he there received; and his experience affords another proof of the value of these Missionary Institutions, which combine with the pursuit of secular science and literature the systematic inculcation of the doctrines and precepts of the Gospel of Christ.

The details respecting this interesting case are given in a letter from the Rev. E. Storrow, under date Bhowanipore, 22nd Oct. ult.

"I have much pleasure in stating that a native convert was baptized in Union Chapel last night. The following is an outline of his religious history:—

"*Mohendra Nath* Sircar was sent by his father some years ago to Calcutta, that he might be educated. Since then he has resided with his uncle at Bhowanipore, a man of considerable intelligence, who holds a responsible situation under Government. Two years ago Mohendra was a pupil in our eighth class, and read the Gospel of Luke as a class book. This exercise, together with the remarks made by his Teacher, Womesh Chunder Chatherjea—the last convert I baptized before leaving for England—impressed his mind, and led him to frequent one of our bazaar chapels. Shortly after this, he sought private instruction from one of our Native Christians. His regard for Christianity became known to his uncle, who removed him away from our Institution, and sent him to a school entirely under Hindoo influence. Since that time he has had to contend with very adverse circumstances. He could not read any Christian book in his own house. At school he received no religious instruction, and his visits to us were infrequent, and always liable to detection. Under these circumstances it is not surprising if the earnestness of an inquirer is checked. Mohendra, however, has persevered. His knowledge of Christian truth is not so great as that of many converts who have been educated in our Institution, and had the opportunity of frequently seeing us; but during the ten

months I have known him, he has evinced an earnestness of purpose, and a desire to learn, which best prove the reality of his religious feelings. Being convinced that it was not expedient to delay his baptism longer, I offered him shelter if he chose to come to us. Whilst thus sojourning with us, he was visited by his uncle and other relatives. The former expressed himself somewhat unusually. When he saw that his nephew's mind was fixed, and that he could not prevail on him to return home, he expressed himself to one of our converts, with whom he has long been acquainted, in somewhat the following manner: 'Well, Babu, I am sorry my nephew wishes to become a Christian; but since his mind is made up, I cannot help it. I am not a Hindoo myself; you may call me a Brahmist, Deist, or what you please; but I am anxious that my nephew should become a virtuous and clever man. He now leaves my protection; he is young, and may be tempted to sin; he will not get as good food as if he lived with me. Will you kindly take him into your house, for I have confidence in you? I am anxious about him, because if he turns to be wicked, the Padri Sahibs (Missionaries) will have nothing to do with him, and I shall not be able on account of caste. Will you therefore instruct him, and try to bring him up properly.'

"I attribute the comparative mildness of Mohendra's uncle to the fact that now we have a large number of converts at Bhowanipore, who are far more virtuous, prosperous, and happy than the Hindoos. It is therefore seen by all the people that it is not after all so dreadful a thing for the child of a respectable man to become a Christian, as ten years ago they supposed.

"Whilst writing this, a young man has come to be baptized, whose history is very singular. Nearly three years ago he came for the same purpose; was beguiled away by his brother, kept in confinement, and now returns with an undiminished desire to embrace the faith o Christ."

RECENT VICISSITUDES IN THE TRAVANCORE MISSION.

In this province, the Missionaries and their numerous converts have been called to experience strange alternations of adversity and prosperity, of sorrow and of joy. The persecution by which the Native Christians suffered so severely at the hands of their heathen countrymen, has been followed by the two-fold scourge of famine and pestilence, which has swept away hundreds of the population, and brought desolation into the families of the survivors.

But mercies have been mingled with judgments. By the appointment of a man of high character, to the important office of British Resident at the court of the Native Prince, a most satisfactory pledge has been given of the determination of Government to protect the Native Christians from those oppressions to which they were formerly exposed, and countenance and encouragement has been given to the Missionaries in their self-denying and beneficial labours.

We are constrained also to invite attention to the interesting fact of *eleven* Native Christians having on a recent occasion been publicly set

apart for the office of Evangelists—a proceeding in its attendant circumstances without a precedent in the history of the Mission, and which is likely to be followed by the most salutary results on the minds of the people.

In reference to these providential changes, the Rev. Jas. Duthie, under date, Nagercoil, 7th Nov. ult., makes the following statements :—

IMPROVEMENT OF THE NATIVE GOVERNMENT.

"Since the date of my last letter events of more than ordinary occurrence have been transpiring in Travancore. In August last the Rajha died; and on the 18th of October his nephew was installed at a public Durbar in presence of the British Resident. His Highness is a prince of enlightened views, as is also the Dewan (his prime minister), who was formerly his tutor; but we must look for the good government of the country chiefly to the Resident; and, while men of like strong and upright principles with Mr. Maltby hold this post, we may confidently expect that great and lasting improvements will be made on all hands. Mr. Maltby, accompanied by Mrs. Maltby, was in the south on a tour of inspection a short time ago, when they both visited all the Mission Stations. Such visits as theirs do our cause incalculable good.

AWFUL VISITATION OF FAMINE AND CHOLERA.

"You will be sorry to hear that *famine* and *pestilence* have been doing their short but fearful work all over the country—*thousands* have fallen at our side; but through the mercy of God we have hitherto been preserved. In consequence of long and most severe drought, famine has been for some months and still is prevailing all over the country, and cholera, its usual attendant, has followed in its train, carrying off its victims by thousands, spreading fear and death throughout every town and village. Our work in some places has suffered serious interruption in consequence. Many of the congregations, I hear, have been completely broken up, and school work in some districts has been well nigh discontinued altogether. Not a few of our most useful agents have been cut off, and hundreds of the people have died in the surrounding districts, especially in those of Neyoor and Pareychaley. God's judgments have indeed been poured out upon this land; our prayer is, that the people may learn righteousness—may hear the rod, and Him who hath appointed it.

ENCOURAGEMENTS. PUBLIC DESIGNATION OF EVANGELISTS.

"But while so much is transpiring around us and in our midst, of a dark and discouraging nature, we are not without abundant evidence that the good work is going forward. These sore judgments are but fresh calls to greater zeal and effort in the glorious work God has given us to do; and I think it is an interesting fact that in this time of famine and death the churches of Travancore have been holding services—the first of their kind here—in which all true friends to Missions must heartily rejoice. I refer to the services—of which probably some of the other Brethren may have informed you—at which *eleven* of the Native Agents of the various districts were publicly set apart to the office of Evangelists in presence of large congregations. The first of these was held at Pareychaley in September, the other at Nagercoil a few days ago. I am persuaded that the public designation of so many of our Native Brethren to the work of preaching the Gospel among their countrymen, will have an excellent effect upon every department of our work, and

prepare the way for further advances in this direction in the future. It may be almost regarded as a settled question among Indian Missionaries that the *soul* of a Mission is—not, as we are perhaps too apt to imagine—the European Missionary—but the *Native Church*; and that a native agency is the grand means to be used both for the upbuilding of the Church and the spread of truth among the heathen. One of our prime objects here is to raise up a class of men who shall be 'able to teach others also,' and if possible to send them forth, not as hirelings, on the so-much-work so-much-pay principle, but in the true spirit of all acceptable service in the cause of God, seeking the salvation of souls. We shall do something towards securing such service if we can succeed in creating a deeper sense of *individual responsibility* among our agents; and nothing, I believe, that we can do will tend more speedily and thoroughly to the accomplishment of this end than our leaving them to select plans for themselves, and rather acting the part of counsellors and advisers, than marching before them on all occasions as leaders. It would be most unwise to make a very extensive application of this principle in the working of our Missions here at present, but I believe we all feel that the time has come when its enunciation and partial application may be both understood and be productive of the very best results. Considerations of this sort led us to resolve to set apart publicly, in the presence of the Churches, a few of the most faithful and zealous of the agents of the several districts of the Mission to the work of Evangelists, and to give them to understand, in a more public and solemn manner than has hitherto been done, that preaching the Gospel is not the work of the Missionary alone, nor even his chiefly, but rather *their proper work*, in which, 'not as lords over God's heritage, but as helpers of their faith,' the European Missionary desires to spend and be spent in common with them. Both services were conducted very much as ordination services are conducted at home. None such have been held in South Travancore before; and in view of eleven men solemnly consecrating themselves to the Lord's work in the midst of a heathen land, it becomes us to lift up our hearts to God in devout thankfulness, and to say—'The Lord hath done great things for us, whereof we are glad.'

CHINA.

The intense interest of the British nation has been recently concentrated and absorbed in the contest of the united army of Great Britain and France with the Imperial forces of China. Military discipline and skill have prevailed over numbers—the Imperial Tartar government has been humbled—and the Emperor has sought peace on the terms of the treaty which he had previously refused to confirm. The destruction of human life has been small compared with what might have been anticipated in such a conflict; but we especially mourn over the loss of those of our countrymen who have been treacherously seized and tortured to death by methods of cruelty at which the heart revolts. From such perfidy and barbarity may be learnt somewhat of the character of the Tartar government, and our confidence hereafter in its faithfulness and humanity must be qualified. But the Lord reigneth; and the Church of Christ, trusting in His

promise, may feel assured that by such events, how calamitous soever, He will overturn, overturn, overturn, till He shall come, whose right it is, and to Him it shall be given.

The following letter from the Rev. Griffith John contains interesting particulars in connection with Missionary labours at Shanghae and its neighbourhood, and also of the attempt of the Insurgent forces to obtain possession of that city.

"Shanghae, October, 20, 1860.

MISSIONARY WORK.

"The general routine of Missionary work is much the same as heretofore. The preaching at both chapels in the city is carried on daily. I am sorry to say, however, that the attendance is not quite so large, and that those who come forward as inquirers are but few. The principal reason, I conceive, is the unsettled state of the popular mind, which is greatly agitated and tossed by the momentous events which are transpiring in this empire.

"The itinerating work is carried on with some degree of vigour. Several short trips have been recently made. Our sphere of operation is considerably circumscribed by the proximity of the rebel district. Not that there is any danger to be apprehended from them, but that it is difficult to carry on Missionary work in those districts where order has not been re-established. The itinerating season has set in, and we hope to be able to do a good deal of this kind of labour before its close.

THE INSURGENTS.

"The insurgents are still advancing in this and the adjoining province. In fact, the whole of this province lies prostrate at their feet. The only place of any importance that has not fallen into their hands is Shanghae, which has been saved to the Imperialists by the English and the French, who checked the triumphant march of the Insurgents on the morning of August 18th. After a sharp engagement, at a short distance from the city, in which they completely discomfited the Imperialists, they marched right up to the city gate, and would have taken it with ease had it not been for our shot and grape which were poured into their midst. They attempted to communicate with the officers on the walls; but to no purpose. On Monday morning they were seen marching towards the race-course. They were immediately fired upon, and soon driven back. They did not return a shot.

"It is very evident that they had no intention of injuring foreigners or foreign property; on the contrary, it seems clear that they came down with friendly intentions towards us. From what we have heard since, they were amazed at the manner of their reception, especially as they had not received any official intimation of our intention to hold the city, and to resist them. After this repulse, they soon disappeared, and have not returned since. There is a large army besieging Hang-Chau, and the city is expected soon to fall into their hands. We have just heard of another formidable insurrection which has broken out in the province of Shan-si. Several of the departmental cities have already fallen into the hands of these new Insurgents, and it is supposed that the whole province will soon be lost to the Imperial Government.

VISIT OF A MISSIONARY TO NANKING.

"The Rev. Mr. Roberts, old teacher of Tae-ping-wang, the Insurgent Chief, is gone to Nanking, to pay a visit to his pupil. He reached Su-cheu safely, and was received by the King Chung, very cordially. He had, when writing, attended their service twice. One was a grand festival to Shang-ti (God). He says, that enough of meats to feed from 500 to 1000 men for a day were offered to Shang-ti on the occasion. He was invited by the king to preach to, and pray with them. He preached from Acts iv. 12; 'Neither is there any other name given among men, whereby we can be saved;' a very appropriate text for the occasion. The king himself spoke after him.

"He expected to leave Su-cheu for Nanking on the 4th or 5th inst., in company with the King Chung. May he be the means of correcting many of the errors of the religious feature of the movement, and of introducing a purer form of Christianity among them. With the assistance of the King Kan (Hung-Jin, of whom I have already written you), he may instrumentally do much. Let us pray earnestly for him.

THE WAR IN THE NORTH.

"The success of our arms in the North has been very signal. Every battle has been won with but little loss to ourselves. The news has just arrived that the N.W. gate of Peking is in possession of our troops, and that the Tartar army is not to be found. It was expected that the Tartars would have made a last attempt at the walls, which would have cost us many lives; but happily this has not been the case. A work, that would have taken the rebels many years, and thousands of lives, has been accomplished by the allied forces in a few months. We do not glory in war, but we rejoice in the results which it will yield under the Almighty control of Him who maketh the wrath of man to praise Him.

(Signed) "G. JOHN."

From the following letter of our devoted Brother, the Rev. Jos. Edkins, our readers will rejoice to learn that he has already taken measures for the establishment of a new Mission Station in CHEFOO, about 400 miles north of Shanghae, and by so much nearer to Peking. This port, as described by Mr. E., appears to be a position of great importance, and we may hope, under the Divine blessing, that it may lead to the future occupation of Stations of yet greater influence for the diffusion of the Gospel of Christ in the northern provinces of the Empire.

"Chéfoo, October 8th, 1860.

"My dear Brother,—The planting of new Mission Stations in the Chinese provinces situated to the north of Shanghae, is an object which the Directors have long had in view. Very recently the probability of the speedy re-establishment of peace appeared to us to call for increased attention to the claims of the North. Shan tung, the mountainous province which gave birth to Confucius and Mencius; Pechili, the metropolitan province; and Liau tung, in Manchuria, inhabited by a thriving Chinese population, will all be open to Missionary efforts on our securing by treaty a port for trade in each, as the result of the war.

"Consuls have already been nominated for Teng chow and Nieu chwang, the

most active ports in the first and third of these provinces; and the seat of the Legation, it is expected, will be the city of Tien tsin, in the neighbourhood of the capital. All these places are eligible for the commencement of efforts for the spread of Christianity.

"Ten days since, accompanied by my wife and two Brethren of other Missions, I left Shanghae for an exploratory visit to this place. It belongs to the department of Teng chow foo, and will, doubtless, be the residence of the consul; for though its population is comparatively small, it has a much superior anchorage. It will, therefore, though thirty miles distant from that city, doubtless become the consular port. After a voyage of nearly 400 miles, during which we passed the mouth of the Yellow River and rounded the Shan tung promontory, we arrived here on Thursday night last.

"The town itself, which lines the shore of the bay where the native craft lie, contains about 5000 inhabitants. In its near neighbourhood, however, are other towns, amounting in population to about 15,000 more.

"This number is small compared with that of the teeming multitudes in the larger Chinese cities; but political changes making Chéfoo an open port, also constitute it the key to the whole province of Shantung, which contains, it is calculated, thirty millions of souls, with no Protestant Mission established among them.

"The people of this province, a mountaineer race, are noted for their honesty and straightforwardness. With such characteristics they may be expected to examine the claims of the Gospel with more seriousness and candour than many of their fellow countrymen. It is, therefore, with no little hopefulness that an American Baptist Missionary, Mr. Holmes, and myself, have come here at present, to make trial of the disposition of the people, and, in dependence on Divine help, to seek to make them acquainted with the truth as it is in Jesus.

"I have brought a considerable number of copies of both our versions of the New Testament. That in the Mandarin Colloquial is peculiarly suitable here, because this is one of the provinces in which that dialect prevails among the common people. With the help of two Chinese assistants, Shen kish chai and Tang tsi ming, the distribution of these Testaments has already commenced, and I hope to be able to convey them to the neighbouring cities and towns as time and circumstances permit.

"Many of the inhabitants of the town here know the elements of Christianity, through having visited Shanghae, heard the Gospel, and brought back books. One shopkeeper, with whom I have formed an acquaintance, has a respectable acquaintance with several articles of our faith and the facts on which they are founded. He possessed three copies of the New Testament printed in former years at Shanghae. I was glad to find from conversation with him that he has read the sacred volume; but though he is not unfavourably disposed towards our religion, he holds strongly to the national and religious usages, especially the sacrifices to ancestors.

"On first making inquiry for a house in the town, the answers were discouraging. But after some further searching, a house just outside of the town has been offered for a moderate rent, and we hope to move into it in a few days, engaging it for a month at a time.

"I remain,
"My dear Sir,
"Yours faithfully,
(Signed) "Joseph Edkins.

"Rev. A. Tidman, D.D."

MISSIONARY CONTRIBUTIONS.

From 15th November to 15th December, 1860, *inclusive.*

N.B.—The Collections and Subscriptions for the Missionary Ship, "John Williams," are reported in "The Juvenile Missionary Magazine."

Restitntion 303 16 4
Prospera 10 0 0
R. Smith, Esq..... 10 0 0
Mr. Tomlinson, for India..... 2 10 0
Mrs. G. R. Bourke... 1 0 0
Mrs. Egerton, for New Missions in Central South Africa 1 0 0

Abney Chapel Auxiliary.

Per R. H. Cooke, Esq.

Contributions 10 19 6
For the Ship 17 17 1
From the Elms, St. John's Wood, per Miss E. Martin, for a Native Girl at Madras 1 10 0
Miss Rotton, for India 1 0 0
Ditto, for China 1 0 0
32l. 6s. 7d.

Battle Bridge.

Juvenile Auxiliary.. 5 14 10
For the Ship..... 4 8 0
10l. 2s. 10d.

Claremont Chapel Auxiliary.

Mr. Frank, Treasurer.

Collected by Miss A. Owen.

Mr. Knight 0 10 0
Mr. Downton 0 6 0
Mrs. Squire 0 8 0
Mr. Pierson 1 1 0
Small Sums 1 2 8

Collected by Miss Salmon.

Miss Gallard 0 6 0
Mr. Hall..... 1 1 0
Mr. Frank..... 0 10 6
Small Sums 0 15 4

Collected by Miss Symonds.

Mr. Drew 1 0 0
Mr. Symonds 0 5 0
Mrs. Dury 0 5 0
Miss Saunders 0 3 0
Small Sums 0 11 8

Collected by Miss Philipe.

Mr. Lee 0 5 0
Mrs. Combes 0 5 0
Mr. Smith 0 5 0
Small Sums 0 13 8

Collected by Mrs. Porter.

Mrs. Oldfield 0 5 0
Mrs. Porter 0 6 4
Small Sums 0 12 8

Collected by Miss Blaukley.

Mr. F. Blankley..... 0 6 0
Small Sums 0 10 0

Collected by Miss Hill.

Small Sums 0 9
Mrs. Griffin (Box)... 0 10 6
0

Sunday Schools.

Mr. W. Blankley, Secretary.

Boys' Missionary ... 2 0 11
Boys', for the Ship... 3 3 8
Girls' Missionary ... 2 17 11
Girls', for the Ship... 14 10 1
Wheatsheaf Yard School, 1st instalment..... 1 15 8
Exs. *2s. 3d.*; *37l. 4s. 4d.*

Eccleston Chapel.

Miss Brake's Young Ladies, for a Native Girl at Cuddapah 3 0 0

Hanover Chapel, Peckham.

Juvenile Auxiliary, on account..... 3 1 9
Ditto, for the Ship.. 38 19 7
42l. 1s. 4d.

Harley Street Chapel, Bow Road.

Rev. S. Davis.

For the Widows' and Orphans' Fund ... 1 0 0
Collection for China 4 5 5
Ditto, for General Objects 5 18 3
Collected by Miss Mark..... 1 18 1

Juvenile Society.

For General Objects 3 4 6
For the Repair of the "John Williams" 11 8 6
27l. 14s. 9d.

Old Gravel Pit Chapel.

Juvenile Missionary Society 11 1 0
Ditto, for "John Williams" 7 7 9
Sunday School, for "John Williams" 17 8 10
Legacy of late Mr. G. Parker 10 10 0
40l. 7s. 7d.

Park Chapel, Camden Town.

Contributions, per Mr. Berry 34 2 2
Mr. Clark's Bible Class..... 0 12 1

Per Miss Woollings.

Misses Knight..... 10 5 0
Miss Youngman..... 3 1 0
Miss Andrew 0 8 6
Mrs. Pancutt, per Miss Woollings ... 5 0 0
Exs. *4s. 6d.*; *53l. 4s. 3d.*

St. John's Wood Chapel.

Senior Class Girls, for Harriet Maria Watkins, half year 1 10 0

Southwark.

Church of the Pilgrim Fathers.

Contributions, per Mr. Bennett.. ..... 2 3 1

Trinity Chapel, Brixton.

Rev. S. Eldridge.

D. Ginger, Esq., Treasurer.

J. K. Welch, Esq.(D.) 5 0 0
R. T. P., for Widows' Fund..... 5 0 0

Subscribers.

Miss Alcock 0 10 0
G. F. C 1 0 0
Miss Cockerton 1 0 0
Mr. Crabb & Family 1 14 8
Mrs. Eldridge and Family..... 1 0 0
D. Ginger, Esq. 1 0 0
Miss Ginger 0 10 0
Mrs. H. 0 5 0
Mrs. Lighton 0 10 0
Mrs. Pugh..... 0 5 0
Mrs. Payne 1 0 0
Mrs. Poole, 2 years . 1 0 0
Mrs. Potter 0 10 0
Miss Stapler..... 2 2 0
Mr. Warton 1 1 0
Mrs. Warton 1 1 0
Miss Warton 0 10 0
Mrs. Whiteus 0 5 0
Collected by Mrs. Pearce 1 2 0
Sabbath Schools, for the "John Williams"..... 5 3 3
Sabbath Schools, for General Purposes 4 5 1
Collection 8 3 0
Smaller Sums 0 7 1
F. T. S..... 0 5 0

Boxes.

Miss Frank 0 12 10
Miss Harden 0 11 1
Master Leigh 0 6 0
Mrs. Payne 0 12 0
Miss Smith 0 8 7
Miss E. Smith..... 0 5 11
Miss Rowsell 0 3 9
Exs. *25s. 6d.*; *45l. 3s. 9d.*

BUCKINGHAMSHIRE.

Brill.

Rev. C. Hardie.

Mr. J. Barry..... 0 5 0
Subscriptions 0 5 0
Public Meeting 1 1 3
Juvenile Class..... 5 0 0
For the Ship 0 12 0
7l. 3s. 3d.

Westlington.

Per Mr. J. Saunders.

Public Meeting 2 6 4

CAMBRIDGESHIRE.

Cambridge.

Downing Street Chapel.

Rev. T. C. Finlayson.

G. Foster, Esq. 1 1 0
R. Barrett, Esq..... 0 10 6
Mrs. Newman (two years) 1 1 0

Collected by—

Miss Phipps..... 2 1 0
Miss Phillips 1 9 6
Miss Copping 1 7 0
Miss M. Dixon..... 0 3 2
Sunday School and Juvenile Missionary Meeting..... 3 5 6
General Collection and Public Meeting, less expenses 15 15 6
26l. 14s. 2d.

Fulbourn.

Rev. A. F. Bennett.

Collection 3 9 9
Missionary Boxes... 3 1 0
6l. 10s. 9d.

Linton.

Rev. G. Burgess.

Sabbath School, for the Ship 0 9 10

Collected by—

F. W. Burling 0 7 6
Fanny Burling 0 3 0
C. W. Burling..... 0 3 6
Sarah Reader's Box 0 1 0
Exs. *3d.*; *1l. 4s. 7d.*

CHESHIRE.

Crewe.

Collection 1 13 6

CUMBERLAND.

Carlisle.

Lowther Street Congregational Chapel.

Master J. Blaylock.. 2 1 2
Mrs. Hadfield 0 6 7
Mrs. McKie 0 1 8
Misses Dixon 0 15 1
Mrs. Bulmore 0 7 0
Miss Graham 0 13 1
Master W. G. Short 0 3 1
Master G. Blaylock. 0 16 6
Master John Watters 0 5 6
Miss M. Walker..... 0 3 0
Mr. J. Greenop 0 4 0
Miss Wyllie's Class. 0 14 0
Boys' School..... 0 8 8
Girls' School..... 0 8 6
Infant School..... 0 4 7
Collections 3 12 1

Subscriptions.

Joseph Ferguson, Esq. 5 0 0
Messrs. Dixon and Sons 5 0 0
G. H. Head, Esq..... 5 0 0
John Nanson, Esq.. 2 2 0
T. H. Hodgson, Esq. 1 1 0
W. Browne, Esq. ... 1 1 0
Widows' Fund..... 0 12 7
For the Ship..... 5 8 6
Exs. *11s.*; *36l. 10s. 7d.*

Keswick.

Public Meeting 3 0 0
Abram Fisher, Esq. 1 1 0
For the Ship..... 1 0 10
Exs. *8s. 6d.*; *4l. 13s. 4d.*

Wigton.

Rev. H. Perfect.

Subscriptions.

Mr. R. R. Buck 1 0 0
Mrs. Joseph Pattinson..... 1 1 0
Miss Fell 0 10 0
Mr. T. Irving 0 10 0
Mr. Parkin 0 10 0
Collected by Master Edward Buck 1 13 8

Boxes.

Miss Southward's Infant Class..... 0 2 3
Girls' Sabbath School 0 2 8
Collections 3 12 6
For the Ship 2 3 0
Exs. *7s. 1d.*; *10l. 18s.*

DERBYSHIRE.

Chesterfield.

Rev. R. W. Selbie.

Mr. C. Tucker, Treasurer.

Mr. Carrington 3 0 0
Mr. Manlove..... 3 0 0
Mr. C. Tucker 1 5 0
Mr. J. B. Robinson. 1 0 0
Mr. C. Hall 1 0 0
Mr. W. Pike..... 1 0 0
Mr. R. Little 1 0 0
Mrs. Raine 1 0 0
Mr. Connal 0 10 0
Mr. Thos. Mason ... 0 10 0
Mr. R. W. Henderson..... 0 10 0
Mr. John B. Robinson..... 0 10 0
Mr. W. B. Robinson 0 10 0
Mr. J. Marshall 0 10 0
Mr. Wm. Burkitt ... 0 10 0
Mrs. Manlove 0 10 0
Mrs. Hurst 0 10 0
Miss Howden 0 10 0
Miss Tucker..... 0 10 0
Miss Lings 0 5 0
Miss Lamb..... 0 5 0
Mr. W. Slack..... 0 5 0
Mr. Blower 0 5 0
Miss Booker..... 0 2 6
Mrs. Greaves 0 2 6
Mr. Morley 0 2 6
Ladies' Association 11 11 5
Collections 14 18 8
For Widows' Fund. 4 10 0
Sunday School Boxes 4 7 5
Exs. *11s.*; *53l. 19s.*

Repton and Barrow.

Rev. J. Wilson.

W. Sale, Esq..... 1 10 0
R. Sale, Esq..... 0 10 0
Mrs. Somers..... 1 0 0

Boxes.

Mrs. R. Sale 1 0 0
Mrs. S. Bates 0 3 9
Miss Cocks 1 0 0
Miss Wright..... 0 16 4
J. J. Wilson 0 4 4
R. Somers 0 8 2
Jane Bird 0 3 0
Harriet Bates 0 4 9
Charles Spencer..... 0 0 8
Eliza Lane..... 0 2 3

Mary Thorpe 0 1 0
Eliza Smith 0 1 0
Collections 3 19 3
Exs.16s.5d.; 10l.8s.1d.

Tideswell.

Rev. D. Aitkin.

Contributions 1 11 8

DEVONSHIRE.

Axminster.

Rev. J. Bishop.

Collection 2 7 9
Sunday School..... 0 14 10
Mrs. Wills..... 0 10 0
G. W. Mitchell, Esq. 0 10 0

Collected by—

Miss Rowdige 1 2 4
Miss Wilmott 0 15 1
6l.

Beeralston.

Rev. W. Hill.

Public Meeting 3 12 9

Missionary Boxes.

Mrs. W. Whillans... 1 19 6
Miss B. B. Hill 1 5 8
Miss E. Procter 1 0 0
Mr. W. Langman ... 0 10 0
Miss M. J. Newcombe 0 9 0
Mrs. J. Sampson ... 0 7 3
Miss M. J. Bragg ... 0 5 11
Mrs. W. Westlake... 0 5 9
Miss F. Burrowman 0 5 0
Mr. S. D. Skewes ... 0 5 0
Mr. J. Norrish..... 0 5 0
Mr. J. Hodda 0 4 9
Miss E. Rowe (Filleigh) 0 4 7
Mr. J. Jasper 0 4 6
Mr. J. Matters 0 4 0
Miss E. Knight 0 4 0
Miss M. Ball..... 0 2 3
Miss S. Langman ... 0 1 9

Sunday School Classes.

Mr. Borley 1 0 0
Mr. S. Robins 0 12 0
Mr. J. Sampson 0 8 11
Mr. W. Pascoe..... 0 9 0
Mr. J. Lowry 0 8 9
Mr. Thomas Foot ... 0 8 7
Mr. S. D. Skewes ... 0 7 9
Miss M. A. Maynard 0 7 0
Mr. W. Robins 0 5 9
Miss A. Coram 0 3 6
Miss E. Coram 0 3 0
Miss E. Peak 0 2 7
Mr. E. Ash..... 0 2 4
Miss J. Ball 0 2 4
10l. 9s. 8d.

Bideford.

Per Mr. W. Cawthron.

Public Meeting and Sermons 9 7 6
Northam ditto..... 0 11 10
For the Ship..... 4 7 4
14l. 6s. 8d.

Paignton.

Rev. T. East.

Collection 6 19 6
Captain Brown, Missionary Box ... 0 4 4
Exs.10s.6d.; 6l.13s.4d.

Teignmouth.

Mrs. Musgrave, Treasurer.

Miss Barber, Secretary.

Contributions 5 16 6
For Special India Fund..... 6 3 6
12l.

Tivertox.

Rev. J. Stuchbery, B.A.

Sermons 9 8 6
Public Meeting 3 15 0
Exs. 17s. 0d.; 12l. 6s.

Topsham.

Rev. R. Fletcher.

Rev. R. Fletcher (A.) 1 1 0
Donation (Anonymous) 1 0 0
Collectors 2 17 1
Public Meeting 2 2 9
Missionary Boxes... 1 2 4
Young Men's Bible Class..... 0 7 7
Sunday School Children 1 6 8
Donation 0 5 0
Exs. 5s.; 9l. 17s. 5d.

ESSEX.

Halstead.

Old Independent Chapel.

Rev. W. P. Dothie, B.A.

Annual Subscriptions.

Mr. J. C. Abbott..... 0 10 0
Mr. John Blomfield. 1 0 0
Mr. Chas. Blomfield 1 0 0
Mr. Joseph Blomfield 0 10 0
Mr. Charles Crisp... 0 10 0
Rev. W. P. Dothie... 0 10 0
Mrs. Stanton Gray.. 0 10 0
Mr. Alfred W. Linsell..... 1 1 0
Mr. J. T. Linsell..... 0 10 6
Mr. John Morris ... 0 10 0
Miss Paul 0 12 0
Mr. Chas. Portway . 1 1 0
Mrs. Sewell 1 0 0
Mr. Benjn. Sewell... 1 1 0
Mr. Sudbury 1 1 0
Mr. John Sudbury .. 0 10 6
D. Sinclair, Esq..... 1 1 0
Geo. De H. Vaizey, Esq. 1 1 0
W. L. F. 5 0 0
Mr. Wallis..... 1 1 0

Collected by—

Miss Mary Fitch ... 1 0 0
Miss Oakley 2 13 0
Mrs. Wm. Prior 1 3 6
Miss Sewell 3 10 6
The Misses Sudbury 2 6 6
Mrs. Thorogood 0 16 6

Boxes and Cards.

Amelia Archer (Late) 0 4 11
Mary Barnard..... 0 10 6
Wm. Brown 0 4 9
Friends at Maplestead..... 1 2 0
A Friend..... 1 12 2
Master Ernest Portway 0 5 4
Miss Edith Portway 0 5 3
Master Edwin C. Wallis 0 10 4
Miss Wood 0 16 0
Sunday School Children 2 3 10
Ditto, for Native Girl at Vizagapatam, to be named "Ellen Paul" 3 0 0
Sunday School Children and others, for Missionary Ship 4 5 4
For Widows and Orphans 3 13 9
Sunday School Teachers and Children for China Mission 3 14 6
Special Collection for China 6 13 0
Collected after Sermons by Rev. W. Clarkson..... 8 4 8
Collected after Sermons by Rev. A. Corbold 8 10 2
Collected at Public Meeting 4 0 7
Exs.66s.; 78l. 1s. 1d.

Southend.

Rev. J. Wager.

Collection 1 18 1
Sunday School Children 0 11 0
Mr. Verrall 0 5 6
Miss Bell 0 4 4
Mr. Hay 0 4 7
Boxes 0 3 0
3l. 6s.

Takeley.

Rev. H. C. Hardiman.

Mrs. Legerton..... 1 0 0
Mrs. Smith 0 5 0
Mr. Glasscock 0 5 0
Mr. Rouse 0 5 0

Boxes.

Miss Smith 0 7 1
Miss Linsell 0 4 6
Sunday School..... 0 3 5
Sundries..... 0 2 6
2l. 12s. 6d.

GLOUCESTERSHIRE.

Bristol.

Auxiliary Society, per W. D. Wills, Esq., on account..370 0 0

Rodborough.

Tabernacle.

Per Mr. J. Bizzey.

General 20 0 0
For the Ship..... 6 17 8
26l. 17s. 8d.

HAMPSHIRE.

Portsmouth.

Highbury Chapel.

Sunday School..... 2 15 7
For the Ship 5 17 4
8l. 12s. 11d.

JERSEY.

Auxiliary Society, per J. Le Bailly, Esq.

General 43 5 2
For the Ship..... 11 3 7
56l. 8s. 9d.

HERTFORDSHIRE.

Bishop's Stortford.

Rev. W. A. Hurndall.

Mr. W. Taylor, Treasurer.

Annual Subscribers.

Mr. Burls, sen... ..... 0 10 0
Mrs. Cornell..... 0 10 0
Mr. Wm. Cornwell.. 0 10 0
Mr. Mullinger..... 1 0 0
Mr. Portway 2 2 0
Mr. Jennings 1 0 0
Mr. Everard..... 1 0 0
Rev. W. A. Hurndall 1 1 0
Mrs. Wm. Bird..... 1 1 0
Mr. Death 2 2 0
Miss Death 1 1 0
Miss Sarah Death .. 1 1 6
E. B. Johns, Esq ... 1 1 0
Mr. Wm. Taylor..... 2 2 0
Mr. Thomas Slater.. 2 0 0
Mrs. Perry 0 6 0
Mr. Child 0 4 4
Mrs. Child..... 0 4 4
Mr. John Slater 0 10 0
Mrs. J. Slater 0 6 0
Mr. Dodd 0 10 0
Missionary Boxes... 17 8 8
Ladies' Association. 4 11 4
William Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0
Boys of the Sabbath School 0 9 3
Sabbath Day Collections 25 7 6
Monday Evening Meeting 7 3 9
Exs.8s.6d.; 89l. 13s. 3d.

Cheshunt Auxiliary.

J. R. Morison, Esq., Treas.

Messrs. J. Wills and U. R. Thomas, Secretaries.

Collections, Subscriptions, &c., two quarters, Midsummer and Michaelmas.

Cheshunt 13 0 6
Stanstead, per Mr. Woods 1 7 0
Nazing, per Mr. Welch, jun..... 4 3 6
18 11 0

Hoddesdon.

Rev. J. Vine.

Mrs. Lock, Treasurer.

Mrs. C. Prior, Secretary.
Collected after Sermons and Public Meeting 7 8 11

Sacramental Collection for Widows' and Orphans' Fund 3 15 7
Collected for the Missionary Ship... 6 12 6
C. Webb, Esq.,...(D.) 5 0 0

Subscriptions.

Rev. W. Ellis 2 2 0
Mrs. Ellis 1 1 0
Miss Ellis 0 10 6
Ditto, for Scholar ... 2 0 0
Rev. John Vine 0 10 0
Mrs. Trigg 1 1 0
Mr. Bower 1 1 0
Mrs. Bower 0 10 0
Mr. Barnett 1 1 0
Mrs. J. Warner 0 5 0
Mrs. C. Prior 0 10 0
Mrs. Lock 0 10 0
Mrs. Mason 0 5 0
Small Sums 0 10 10

Collected by—

Master Warner 1 10 8
Miss Goodall..... 0 11 7
C. Barber 0 13 6
F. Gedney 1 2 4
Little Girl's Missionary Box 0 7 0
Sunday School Box. 0 11 0
Girl's British School 0 4 3
Boy's ditto..... 0 4 4
39 19 0
Less Expenses..... 0 12 0
39 7 0

Ware.

Old Meeting.

Rev. P. Law.

Mr. B. Medcalf, Treasurer.

Contributions 12 14 10
For the Ship..... 3 6 8
16l. 1s. 6d.

KENT.

Deal.

Rev. J. T. Bartram.

For the Widows' Fund..... 1 0 0

Folkestone.

Rev. G. C. Smith.

Mr. Lower, Treasurer.

Mr. Gardner..... 0 10 0
T. B. Hudson, Esq.. 1 1 0
Mr. R. W. Lower..... 1 0 0
Mrs. Lower 1 0 0
Mr. Willis 0 10 0
Mrs. Bell .....(D.) 1 0 0
Public Meeting, 1859, including 5s. from Mrs. Rainford 2 17 4
Subscriptions from Union Chapel, Up Hill 3 5 0
Master Pledge..... 0 3 0
Young Ladies at the Misses Famariss . 1 10 6
Annual Meeting, 1860 4 0 0
Sunday School. Collection for China, per Mr. J. Richards 1 3 0
Exs.22s.6d.; 10l.17s.4d.

Rochester. W. Bell, Esq., for the Special Chinese Fund 5 0 0

Tunbridge Wells.

E. M. Thomson, Esq., for the Native Girl, Clara, at Cuddapah 3 0 0

LANCASHIRE.

East Auxiliary, per S. Fletcher, Esq...235 16 8

Ashton-under-Lyne.

Ryecroft Chapel.

Collected in the Sunday School..... 15 15 8
Collections after Annual Sermons.. 25 1 1

Donation to L. M. S. from Mission Fund raised by Collectors 11 3 3
52*l.*

Bamford.
Rev. J. Browne, B.A.
Public Collection 19 4 0
Mrs. Fenton, for the Crimble School..... 12 0 0

Missionary Boxes.
Misses E. and H. Fenton..... 1 1 0
Mrs. Thomas Jackson 0 7 0
Mrs. James Tattersall 1 0 8
The late Thomas Jackson 0 5 2
Mrs. James Jackson and others..... 1 7 2
Mr. R. Ashworth ... 1 1 0
By Mr. R. Ashworth 2 2 0
Rev. James Browne 0 10 6
Mrs. Ramsbottom... 1 0 0
Mrs. James Ramsbottom 1 0 0
Sunday School, for the Ship 17 17 9
Exs. 11*s.*; 53*l.* 5*s.* 3*d.*

Chorley.
St. George's Street Chapel Collection. 3 5 0

Farnworth.
Mrs. Haslam, per T. Barnes, Esq..... 40 0 0

Rochdale.
Milton Congregational Church.
Rev. H. W. Parkinson.
Collections 35 13 8
United Public Meeting 7 15 6
43*l.* 9*s.* 2*d.*

Providence Chapel.
Rev. G. Snashall, B.A.
On account..... 16 10 0

Ulverston.
Rev. F. Evans.
On account 14 15 0

LEICESTERSHIRE.

Auxiliary Society, per T. Nunneley, Esq.
Churchover 1 5 10
Leicester, London Road, for the Ship 2 5 2
3*l.* 11*s.*

LINCOLNSHIRE.

Grantham.
Rev. E. Crisp.
Sermons and Public Meeting 8 16 8
For the Ship..... 5 7 0

Missionary Boxes.
Mrs. Miller 0 15 0
Mrs. Crisp 1 0 0
Miss Smith's Young Ladies 1 5 0
Miss Emma Wilson 0 15 0
Master Geo. Manby 0 5 8
Mr. Wilcox's Men... 0 16 3
Mrs. Smithurst 0 6 7
Mrs. Cooper 0 6 0
Sophia Rhodes 0 7 0
Sunday School Box 1 0 7
Mrs. Josh. Lord 0 11 4
Gonerby. Collection 0 6 5
21*l.* 18*s.* 6*d.*

MONMOUTHSHIRE.

Newport. Tabernacle Sunday School, for the Native Children, Thomas and Mary Gillman 6 0 0

NORFOLK.

Norwich.
Mrs. W. Fletcher, for the Native Teacher William Fletcher 10 0 0
Collected by Mrs. W. Fletcher, for the Native Girl Emma Mundesley..... 3 0 0
13*l.*

NORTHAMPTONSHIRE.

Brigstock.
Rev. T. Lord.
For the Ship..... 3 14 10
Sunday School Box 0 14 7
Collection 0 10 6
Widow's Mite 0 2 6
Rev. T. Lord.....(D.) 1 0 0
Missionary Box, John Gray 0 3 6
Exs. 8*s.*; 5*l.* 17*s.* 11*d.*

King's Cliffe.
Rev. G. Amos.
Sunday School 5 0 1
Public Meeting 1 7 6
For the Ship..... 0 4 0
Exs. 4*s.* 6*d.*; 6*l.* 6*s.* 7*d.*

Northampton.
Castle Hill Chapel.
Rev. Thos. Arnold.
Collection 12 15 11
Public Meeting, less expenses 43*s.*..... 12 18 10

Annual Subscriptions.
Mrs. Clarke 1 1 0
Miss Wilkinson 1 1 0
Mr. Steevenson 1 1 0
Mr. Perry 1 1 0
Mr. Thos. Chapman 0 5 8
Missionary Boxes... 4 17 9
Juvenile Missionary Society..... 5 17 0
For the Ship..... 1 16 0
42*l.* 15*s.* 8*d.*

Commercial Street Chapel.
Rev. E. T. Prust.
Mr. Adkins, sen..... 1 1 0
Miss Adkins..... 0 10 0
Mr. J. P. Adkins..... 0 10 0
Mr. Wm. Adkins ... 1 1 0
Mrs. Wm. Adkins ... 0 10 0
Mr. Dadford 1 1 0
Mr. Mumford 1 1 0
Mr. Notcutt 0 10 0
Mr. Parker 0 10 0
Rev. E. T. Prust..... 10 10 0
Mr. Walker, sen..... 0 12 0
Mrs. Walker..... 0 10 0
Mr. W. Walker 0 10 0
Smaller Sums 6 10 0
Sunday School, including 6*l.* for Madras Institution 12 3 3
Ditto, for Missionary Ship 9 0 0
Missionary Boxes... 17 7 9
Collections..... 25 4 0
89*l.* 7*s.*

NORTHUMBERLAND.

Newcastle-on-Tyne Auxiliary.
D. H. Goddard, Esq., Treas.
West Clayton Street, Rev. Geo. Steward 19 13 0
St. Paul's, Rev. A. Reid 9 4 10
St. James's, Rev. F. Stephens..... 16 10 10
Public Meeting, St. James's 10 15 0
Two Ladies at St. James's Chapel, for Mrs. R. C. Mather's Schools, in India, per Rev. F. Stephens 5 0 0
Juvenile Meeting Collection, West Clayton Street..... 2 19 6
Felling..... 2 0 0
Howden 5 16 3
Amble, less expenses 3*s.* 3*d.* 1 10 5
Exs. 28*s.* 6*d.*; 72*l.* 18*s.* 4*d.*

Berwick-on-Tweed.
Collected by Miss Dodds.
Mrs. R. Horne..... 1 10 0
Mrs. R. Dodds..... 1 10 0
Mrs Pryce 1 0 0
Mr. J. L. Paulin..... 0 5 0
42*l.* 5*s.*

NOTTINGHAMSHIRE.

Nottingham.
Legacy of late Arthur Morley, Esq., less duty, per S. Morley & A. Wells, Esqs. 450 0 0
Mr. E. Long, for the Native Female School, Madras ... 0 10 0

OXFORDSHIRE.

Banbury. G. W. Parker, Esq., and Family..... 2 12 0

SHROPSHIRE.

Ludlow.
Rev. R. G. Soper.
Subscriptions 4 10 0
Boxes 12 15 4
For the "John Williams" 7 13 5
Collection 5 5 1
Exs. 14*s.*; 20*l.* 9*s.* 10*d.*

Oaken Gates.
Rev. A. Warner.
Collection & Boxes, less exs. 16*s.* 4 0 0
For the Ship..... 0 12 9
4*l.* 12*s.* 9*d.*

Shrewsbury.
Swan Hill Chapel.
Rev. W. Thorp.
Collection 11 3 0

Whixall.
Collection 2 6 6

SOMERSETSHIRE.

Bath Auxiliary Society.
J. W. Templer, Esq., Treas.
Collection at Argyle Chapel 53 0 8
Dr. Bell 5 0 0
Mrs. Bell 5 0 0
Collection at Percy Chapel 55 1 11
Collection at Vineyards Chapel 16 1 1
Vineyards Chapel Sunday School, for the Ship 10 3 4
Young Ladies at Miss Chesterton's Establishment, Special for China. 0 18 0
145*l.* 5*s.* 0*d.*

Frome Auxiliary.
Mr. Sinkins, Treasurer.
Mr. Butler, Secretary.
For Widows and Orphans.
Zion Chapel 3 0 0
Rook Lane..... 1 10 0
Collections, for China, Rook Lane.. ..... 2 7 6
Family Boxes, Zion. 12 13 1
Ditto, Rook Lane ... 4 12 1
Sunday School Boxes, Zion 8 0 10
Ditto Boxes & Cards, Rook Lane..... 6 7 2
Collected by Miss Holloway 1 12 0

Subscriptions.
W. Devenish, Esq .. 1 0 0
P. Le Gros, Esq..... 5 5 0
Miss Sewell 3 0 0
A Friend, per Ditto. 2 0 0
Mr. James Allard ... 1 5 0
Mr. Wm. Allard 1 1 0
A Friend, per Mrs. Knight..... 1 1 0
Mr. D. Trotman 1 0 0
Mrs. Wells..... 0 10 0
Miss Hoddinott..... 0 10 0
Miss Tuck 0 10 0
Ladies' Association 11 1 8
Collections, Zion ... 26 18 10
Ditto, Rook Lane ... 7 16 9
Public Meeting 24 17 1
Horningsham 4 13 8
Maiden Bradley ... 1 13 0
Trudox Hill..... 2 16 0
Exs. 4*s.*; 134*l.* 15*s.* 8*d.*

Somerton.
Collected by the Sabbath School Children, for China..... 2 8 0

Collected by Miss Cossins.
Mrs. S. Cossins 0 5 0
Mrs. G. Cossins..... 0 5 0
Mrs. W. Mead..... 0 2 0
8*l.*

STAFFORDSHIRE.

Brewood.
Rev. B. Way.
In addition to 4*l.* 1*s.* 10*d.* acknowledged last month.
Mr. Elliott..... 1 0 0

Burton-on-Trent.
Rev. A. Mackennal.
Collections 7 5 6
For the Ship..... 5 13 0
12*l.* 18*s.* 6*d.*

SURREY.

Croydon.
Annuity of the late J. N. Dancer, Esq. 4 15 10

Putney.
Rev. T. Davies.
Collection 3 0 6
Miss Merritt 2 0 0
Sunday School Box. 1 10 0
6*l.* 10*s.* 6*d.*

SUSSEX.

Hastings. Legacy of the late Miss Frances Grieve, per Miss Grove & Mr. J. G. Martin...100 0 0

YORKSHIRE.

Bradford District.
Per J. Rawson. Esq.
On account 69 0 6
For the Ship.
Horton Lane 7 7 0
Salem Chapel 20 0 1
College Chapel 9 1 11
Little Horton Sunday School..... 1 16 2
Greenfield Ditto..... 6 3 0
Steeton Hall Academy 2 0 1
Collected by Miss Riley..... 0 15 10
116*l.* 10*s.* 7*d.*

Halifax District.
H. J. Philbrick, Esq., Treasurer.
On Account 7 17 0

Sowerby Bridge.
Rev. R. Moffett.
Mr. James Fielding. 5 5 0
The Misses Fielding for the support of a boy at Madras to be called Albert Fielding 3 0 0

Mr. T. I. Berry, Wood Lane Hall 1 0 0
Mrs. E. A Friend of Missions 0 10 0
Mrs. Elliott 0 10 0
Mrs. Wallis 0 10 0
Mr. Alfred Wallis ... 0 10 0
Collected in the Chapel 7 13 1
Collected in Vestry Classes 4 14 9
Collections and subscriptions by teachers and scholars 2 9 11
Exs. 6s.; 25l. 10s. 9d. ——

Ovenden.

Rev. W. Inman.

Collection 3 9 3

Brighouse.

Rev. R. Harley.

Per Mr. Allatt, to be added to the collections of the year 3 0 0

For Missionary Ship.

Harrison Road Chapel, Halifax, Sunday School..... 4 11 6
Sowerby Bridge ... 2 16 0
Ovenden 0 13 3
Sowerby 1 0 0
49l. 8s. 9d. ——

Saddleworth.

Per Mr. J. H. Kershaw.

Delph Collection..... 5 13 8
Dobcross ditto 1 14 1
Uppermill ditto 8 11 3
Exs. 9s. 4d.; 15l. 9s. 8d. ——

WALES.

Wrexham,

New Chapel, Chester Street.

Rev. F. B. Brown.

Mr. Allmand 1 0 0
Mr. Broughton 0 10 0
Rev. F. B. Brown ... 1 0 0
Miss Brown 1 0 0
Mr. Barnet 0 2 6
Amy Cooper 0 4 0
Mr. Crighton 0 7 6
Mr. A. W. Edwards. 0 10 0
Mrs. Edmondson ... 0 2 6
Mr. J. C. Edwards... 0 5 0
Mr. Ellis 0 5 0
Mr. Evans 0 4 0
Mrs. Evans 0 2 6
Mr. Fraser 0 5 0
Mr. Francis 0 2 6
A Friend 0 2 6
Mrs. Griffiths 1 1 0
Mr. T. T. Griffiths ... 0 5 0
Miss E. Griffiths..... 0 5 0
Mrs. Harrison 0 5 0
Mr. James 1 0 0
Mrs. James 0 5 0
Miss James 0 5 0
Miss C. James..... 0 5 0
Mr. Josh. Jackson... 0 5 0
Mr. Jas. Jackson ... 0 10 0
Mr. R. Jones 0 10 0
Mr. J. Jones 1 1 0
Mr. Jno. Jones 0 5 0
Mr. Thos. Jones 0 5 0
Miss Jones..... 0 5 0
Mr. Kennedy 0 10 0
Mr. Kerr 0 5 0
Mr. Lindop 0 5 0
Mr. Milligan..... 0 2 6
Mr. McIvor 0 5 0
Mr. E. Owen..... 0 2 6
Mr. Phillips 0 10 0
Mr. Randles 0 5 0
Mr. Rowland 0 2 6
Miss Sadler 0 10 0
Mr. Young..... 1 0 0

Boxes.

Mrs. Allmand 0 15 1
Mrs. Cooper 1 10 10
Miss Jones..... 1 0 0
Miss Jonghin 1 8 0
Eliza Ashley..... 0 4 1
Miss Lloyd's Book... 1 1 4
Proceeds of Missionary Basket ... 0 15 0
Sunday Scholars for Ship 0 14 0
Widow's & Orphan's Fund 2 4 0
Collections..... 8 15 4
Exs. 13s. 11d.; 3l. 7s. ——

Pen y bryn Chapel.

Rev. H. Pickersgill.

Miss Price 0 10 0
Sunday School for Ship 0 8 6
Ditto Collection 2 10 0
D. Jones' Box 0 3 1
Collections 4 19 0
Exs. 7s. 3d.; 3l. 3s. 4d. ——

Swansea.

Oullwyn Iron Works, per Mr. G. Dunkin 0 15 8

SCOTLAND.

Culsalmond.

Rev. J. Rennie.

Collection 1 6 0
Mrs. Stephen's Missionary Box 1 4 0
2l. 10s. ——

Dundee.

Edward Baxter, Esq., for the Special Chinese Fund 50 0 0
A Friend..... 20 0 0
70l. ——

Edinburgh Auxiliary

Society, per Mr. W. F. Watson.

G. Barbour, Esq., Bonskied, (Life Sub) 10 0 0
Messrs. P. and A. Callander, Leith.. 5 0 0
Rev. G. D. Cullen, (A.) 5 0 0
Miss Cullen, for a Scholarship at Calcutta 5 0 0
James Duncan, Esq., W. S..... 0 10 0
William Duncan, Esq., S. S. C. (Life Sub) 10 0 0
Richard Huie, M.D. 1 0 0
Mr. John Millar, St. Andrew's Strt. 1 0 0
Mr. John Phair 1 1 0
A Preacher of the Gospel 1 1 0
A Thank Offering from a Friend, per Rev. P. Peterson, for the Chinese Mission 5 0 0
Mr. W. Young, London Street..... 1 1 0

Collections.

Albany Street Church, by Deputation 8 7 0
College Street, ditto. 10 6 3
Nicholson Street, U. P., ditto 12 5 6
Queen Street Hall. Annual Meeting.. 3 10 7
Ditto by Deputation 15 0 0
Richmond Place Chapel, less expenses 4s. 6d. 4 4 8
Rose Street, U. P., Church 19 14 10
Dalkeith, Public Meeting, less expenses 9s. 7 10 4
Portobello, ditto ... 5 6 7
131l. 18s. 4d. ——
Albany Street Juvenile Society, per Miss Cullen. A Family Missionary Box 3 0 0
For Mrs. Kennedy's School, Benares ... 4 0 0
7l. ——
H. B. Dewar, Esq., for the Native Teacher, James Duncan 10 0 0
J. Duncan, Esq., for the Female Teacher, Janet Moyes Dewar ... 5 0 0
Mr. T. Peddie....(D.) 1 0 0
North Leith Sabbath School Teacher's Association, per Mr. J. Gall.
For General Purposes 1 0 0
For a Native Boy at Santhapooram, to be called James Fairbairn 2 10 0

Helensburgh Auxiliary.

Mr. G. Galbraith, Secretary.

Collected by the Misses Samuel ... 1 12 6
Collected by Miss Reid and Miss Arthur.
A Oswald, Esq..... 1 0 0
Misses Reid 0 10 0
Rev. R. M. Lachlan. 0 10 0
Mrs. S. Wilson ... 0 10 0
B. G..... 0 10 0
Sums under 10s..... 1 4 0
Collected by Miss Neil and Miss Stewart.
Mrs. G. Galbraith ... 1 0 0
Sums under 10s..... 0 13 6
Collected by Mrs. Hislop and Miss Cumine.
Mrs. Hislop 2 0 0
Rev. James Troup... 1 0 0
Mrs. Cumine 0 10 0
Sums under 10s..... 0 10 0
Collected at Public Prayer Meeting, 21st Nov., attended by the Deputation 2 14 2
14l. 4s. 2d. ——

Montrose.

Per Mr. J. Johnston.

Baltic Street Sabbath School 1 3 4
For the Ship..... 7 16 2
8l. 19s. 6d. ——

Paisley.

Rev. J. Renfrew.

Collection 3 2 0
T. Coats, Esq. ...(D.) 10 0 0
Exs. 11s. 6d.; 12l. 10s. 6d. ——

Rhynie.

Per Mr. R. Troup.

Public Meeting 3 1 6
Thank Offering to the Lord from a Friend 1 0 0
Tollochley's Missionary Box 0 13 0
Donation 1 2 6
For the Ship..... 0 10 0
6l. 10s. ——

CANADA EAST.

Montreal.

Zion Church Sunday School, for the Native Teachers, James Baylis and Henry Wilkes, 2 years 40 0 0

WESTERN AUSTRALIA.

Fremantle.

Rev. Joseph Johnston.

For the Special Indian Fund.

Mr. W. Logue 1 0 0
Mr. T. Logue 1 0 0
Mr. H. Logue 1 5 0
Miss C. Logue..... 0 10 0
Miss M. Logue 0 5 0
Mrs. Logue, sen..... 1 0 0
Mr. Allnutt 1 0 0
Mrs. Rose 0 5 0
Mr. W. Clarke 0 5 0
Miss Clarke 0 5 0
Henry Williams..... 0 5 0
7l. ——

VICTORIA.

Per Rev. A. Buzacott.

Castlemain.

Rev. E. Day.

One-third of sum raised during the past year for the Support of Native Teachers..... 14 13 10
Mr. & Mrs. Elphick, Sons, Daughter, and Miss Harris and her Sister, for Mrs. Creagh's School 3 0 0

TASMANIA.

Launceston.

Rev. W. Law.

For the Widows' & Orphans' Fund.

Mr. E. L. Ditcham... 5 0 0
Mr. Reginald Jennings 5 0 0
Mrs. Jones, N. W. Coast..... 1 13 0
Mrs. Fenton, Ditto. 1 4 6
Rev. W. Law 2 0 0
Master W. Law 0 5 6
15 8 0
Less Bank discount 0 4 6
15 3 6

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